

PRIDE

CONCEIT

(KIBR)



BY HUSEYN HILMI ISIK

www.gofreebooks.com

READ NOW



CONCEIT (KIBR)

The twelfth malady of the heart is conceit. Conceit is one's holding or deeming one's self to be superior to others. A person with this malady feels complacency in his heart when he thinks himself to be superior to others. 'Ujb (self-love) also is a feeling of superiority. In this case one does not think of oneself as superior to a specific person or persons but in a generalized sense sees one's self and deeds as superior. Conceit is a very disagreeable trait and is prohibited (**harâm**). It is a sign of forgetting one's Creator, Rabb. Many religious men suffer from this malady. Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' states in a hadîth-i-sherîf: **"A person who has an atom's weight of conceit in his heart will not enter Paradise."** The opposite of conceit is tawâdu', which is a feeling of equality. A humble person holds himself equal with others. He does not hold himself to be either superior or inferior to others. Humility is a very valuable trait for a human being. Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' states in a hadîth-i-sherîf: **"How lucky for humble people."** A humble person does not think of himself as inferior to others. He is neither a base nor a lazy person. He earns his living by permissible (**halâl**) means and gives much to charity or as a gift to others. He establishes acquaintances with scholars or scientists. He also feels compassion toward poor people. In the following hadîths Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' states: **"A humble person who earns his living by permissible (halâl) means, who has an agreeable nature, who is very mild towards others, and who does not harm anyone else is a very beautiful person,"** and **"A person who humbles himself for the sake of Allâhu ta'âlâ will be raised to superior ranks by Allâhu ta'âlâ."** Treating a conceited person with equal conceited behavior is permissible (**jâiz**). Allâhu ta'âlâ is proud (**Mutakabbir**) toward His creatures. Allâhu ta'âlâ has pride (**Kibr**). A person will earn rewards (**thawâb**) when he treats a conceited person with equally conceited behavior. Anyone who treats a conceited person humbly has done injustice to himself (by doing so). It is also permissible to be conceited towards those who have deviated from the right path and towards rich people. Responding with conceited behavior towards them is not for the purpose of showing one's superiority but for waking them up to reality. Being proud and haughty against the enemy during a war is very rewarding. This type of haughtiness is called "huyalâ." A person

giving alms should have a sort of conceit mixed with cheer and joy. His conceit is not directed toward the receiver but instead it is intended to despise the given property or money. It indicates that one is not a slave of property or money. Rasûlullah ‘sall-Allâhu ‘alaihi wa sal-lam’ states in a hadîth-i-sherîf: **“The giving hand is superior to the receiving one.”** Being proud towards hypocrites or those who behave ostentatiously is also permissible. It is permissible to be humble towards those who are below one’s rank or position but one should be careful to avoid extremes. Excessive humility is called “tamalluk”. Excessive humility is only permissible toward one’s spiritual master or toward an Islamic scholar. Excessive humility (**tamalluk**) is not permissible toward anybody else. It is reported in a hadîth-i-sherîf, **“Tamalluk is not a part of Islamic ethics.”**

Poem:

***To a teacher and medical doctor,
Necessary to do “tamalluk”.
The former for inner soul, the latter physically,
Serve for curing these diseases.***

Among the various conceited behaviors, the worst kind is to be conceited toward Allâhu ta’âlâ. Nimrod was an example for this type of conceit. He declared himself to be God. He threw the prophet into fire because he had been sent by Allâhu ta’âlâ to counsel him. Pharaoh was another one of these fools. He declared his deity in Egypt and said that he was the powerful god of Egypt. Allâhu ta’âlâ sent prophet Moses (Mûsâ) ‘alaihis-salâm’ to advise him but he refused to believe and thereafter he was drowned by Allâhu ta’âlâ in the Suez Sea. People who are similar in nature, i.e., who do not believe in the Creator of the universe, are called atheists (dahris). [People with similar atheistic attitude appear in almost every century. For example, Mao and Stalin killed and tortured millions of people and destroyed religious men, Islamic scholars and books and inflicted terror and horror upon their nations. They imposed their desires by using force, which gave them a smug satisfaction. They began to have delusions that they possessed the superior qualities possessed by the Creator and said so to others. They banned importing of Islamic literature into their country and banned reading them. They executed those who talked about religion or Allâhu ta’âlâ. And finally, they could not protect themselves

from the Wrath of Allâhu ta'âlâ and became destroyed and annihilated. They are remembered with damnation and disgust like their historical peers who were also remembered with hatred. Some people who were brainwashed and poisoned with the harmful atheistic propaganda of Mao and Stalin assumed power in some Arab countries through trickery. These people started to imitate those communist leaders and became cruel dictators and started to practise a regime which is harmful to Islam. They did not take a lesson from history, i.e., how the lives of those tyrants had ended with great tragedy. They do not think about the great disasters awaiting them in this world or the punishments in the next world.]

Many people also looked down on our Prophet Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' and said, "Is this the Prophet that is sent by Allâhu ta'âlâ?" The unbelievers of Mecca said, "It would have been better if this Qur'ân had descended to one of the leaders of Mecca." This conceited behavior of unbelievers toward great men of religion has taken place throughout the Islamic history. Such behavior by these powerless creatures, who are unaware even about the construction of their own bodies, is a declaration of war against their Owner and Creator, who is the most powerful in all respects. Once, the devil also behaved with conceit and said that he was created out of fire and Adam was created out of clay, therefore, he was superior when Allâhu ta'âlâ ordered the angels to prostrate themselves before Adam 'alaihi-salâm' and thus the devil rebelled toward Allâhu ta'âlâ. When the devil observed that the fire was giving light and was very sublime, it thought that it was superior to water and soil. In reality the real superiority is through humility, not through conceit. There will be soil in Paradise and it will smell like musk. There is no fire in Paradise. Fire is a means of punishment in Hell. Fire in this world destroys whatever it touches but on the other hand soil is useful as a building material. Creatures live on the soil (earth). Treasures are buried under the soil. Ka'ba was built from the soil. Whereas the light of fire ends the darkness of the night and brings light unto earth, the soil causes flowers and fruits to grow. Hadrat Muhammad 'sall-Allâhu 'alaihi wa sal-lam', the most superior of all created beings, resides in the soil.

Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' states in the following hadîth-i-sherîfs: **"Allâhu ta'âlâ declares to us: 'Kibriyâ (Almightiness), Superiority and 'Azamat (Greatness) are My**

Attributes. Shouldst there be anyone to try to share these Attributes with Me, I shall throw them into Hell without showing them any mercy.”’ and “Anyone with an atom’s weight of conceit ‘Kibr’ in his heart will not enter Paradise.” When he was asked whether those who like to wear clean clothes and use clean shoes would be included in this category, he answered, **“Allâhu ta’âlâ is all Gracious (Jamîl) and loves those who possess grace (jamâl)”** or in other words, Allâhu ta’âlâ loves graceful people. [People who cleanse themselves to avoid having an ugly and disgusting appearance or in order not to get a nickname for having an ugly appearance or in order to look good and beautiful are called “people having grace.” The things that are necessary to support life barely are classified as “bare necessities”. Using “bare necessities” in a way to look lovely and beautiful is considered as having grace. For example, having something to wear is a “necessity” of life. While everyone needs clothes to cover themselves, to wear something in a fashion to look lovely, means to have grace. Any changes made on one’s body, on one’s attirements or on one’s property for the purpose of ornamentation, adornment or superiority to others, are called ‘zînat’, which are things more than necessary to protect one’s body, one’s health, one’s honour and value. It is not permissible for a man to use “zînat” under any circumstances. As for women; it is not permissible for them to wear articles of ‘zînat’ in the presence of men nâ-mahram^[1] to them. Every work and act of Allâhu ta’âlâ is beautiful. He also loves people with beautiful morals and character. This hadîth informs us that conceited people, like other sinners, will not enter Paradise without punishment. The destination for those who cannot enter Paradise will be Hell, since there is no place other than these two in the Hereafter. Anyone who has an atom’s weight of belief will not reside in Hell forever and will enter Paradise ultimately. Anyone who has committed a grave sin and has not made tawba for it (before death), if he cannot attain any intercession, will first suffer the punishment he has deserved and then will be admitted into Paradise. Once a person has entered Paradise, he will never be thrown out of it. Rasûlullah ‘sall-Allâhu ‘alaihi wa sal-lam’ states in hadîth-i-sherîfs: **“Any Believer (Mu’min) who was not a conceited person, who was not a traitor, and who did not violate**

[1] For a detailed definition and explanation of this term, please see Endless Bliss, fascicle four, chapter eight.

others' rights will enter Paradise without questioning;" and **"A Believer (Mu'min) who violates others' rights is a blemished and defected Believer."** One may borrow money in order to meet the necessities of life, but one must pay it back as soon as one has the means. The above hadīth cautions against violating others' rights. These rights comprise the money which one borrows without needing it or which is not paid back after having the means or which is borrowed through an illegitimate or prohibited means and the money promised to be paid to the wife (Mahr money) and which has not been paid yet and obligation of teaching religious knowledge to others which one did not carry out yet. Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' before his death called his son-in-law Hadrat Alî 'radiy-Allâhu ta'âlâ 'anh' and told him, **"Yâ Alî! I owe (a certain amount of) money to a Jew named (so and so). Pay it back (for me)!"** He had borrowed some barley from the same Jew earlier. His last request was that it should be paid back. Hadrat Abdullah bin Salâm 'radiy-Allâhu ta'âlâ 'anh', who was one of the leading Jewish scholars of that time, recognized the prophethood of Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' after talking with him only once and became a Muslim. One day, he was seen carrying wood on his back. People, in the community, who saw him this way asked him why he was carrying wood on his back while he was rich and had so much money. He said he was doing so in order to protect his nafs from conceit. If a rich man carried his own goods in order to avoid paying money to a porter, that would be lowliness (**tazallul**). But if he does so in order to follow the **Sunnat** of our Prophet 'sall-Allâhu 'alaihi wa sal-lam' and in order to break the desires of his nafs, it is a good action which brings rewards (**thawâb**). Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' states in a hadīth-i-sherīf: **"During the Day of Gathering (Qiyâmat), Allâhu ta'âlâ will not speak to three classes of people and will punish them very severely; they are: a fornicating old man, a lying head of state, and a conceited poor man."** Abû Ubayda bin Jarrâh 'radiy-Allâhu ta'âlâ 'anh', the commander of the Muslim army in Damascus, along with others around him went out to welcome Khalīfa Hadrat 'Umar. Hadrat 'Umar 'radiy-Allâhu ta'âlâ 'anh' and his slave were riding the camel by turns. It was the slave's turn to ride the camel when they were about to enter Damascus. Hadrat 'Umar 'radiy-Allâhu ta'âlâ 'anh' dismounted the camel and let his slave ride the camel. He held the halter of the camel and walked. As they were going along a waterside, he took off his (soleless shoes called) mests and

plunged his feet into the water. Abû 'Ubayda 'radiy-Allâhu ta'âlâ 'anh', commander of the Damascene army, remonstrated with him, "O you, Khalîfa of Muslims! What on earth are you doing? All the Damascenes, especially the Byzantine Greeks, are here to see the Khalîfa of Muslims. They are looking at you at the moment. They will despise your behavior." The blessed Khalîfa's answer was as follows: "Yâ Abâ 'Ubayda! This protest of yours will be very harmful to the people who have gathered here. Those who hear you will think that a person's honour is in riding vehicles and wearing ornamented attirements. They will not know that real honour is in being a Muslim and worshipping Allâhu ta'âlâ. We used to be lowly, mean people. [We used to be slaves in the hands of Persian Shâhs.] Allâhu ta'âlâ blessed us with the honour of Islam. If we look for an honour other than this honour which Allâhu ta'âlâ has bestowed on us, Allâhu ta'âlâ will make us relapse into our former lowly state again; He may make us lower than anything else." Superiority (**Izzat**) is with Islam. Anyone who follows the ethics of Islam will be superior. Anyone who dislikes these rules and looks for superiorities in other things will be lowly. Another command of Islam is humility. Anyone who behaves humbly will be superior and will rise above others. Anyone who has arrogance (**takabbur**) and haughtiness will be lowly.

Rasûlullah 'sall-Allâhu 'alaihi wa sallam' states in a hadîth-i-sherîf: **"On the Day of Gathering (Qiyamat), the people who were conceited in the world will be raised from their graves like small ants, lowly and disgraced. They will be small like an ant but they will be in the form of a human being. Everyone will look down upon them as lowly creatures. They will be thrown into the "Bolis" canyon of Hell which is the deepest canyon of Hell and which has the severest punishment of all. This canyon is called "Bolis" because the people who are thrown there will lose all their hope for ever getting out. They will be lost within the fire. When they ask for water, they will be served the pus of the residents of Hell."** Abû Hurayra 'radiy-Allâhu ta'âlâ 'anh' the governor of the city of Medîna, was carrying wood on his back. Muhammad bin Ziyâd 'radiy-Allâhu ta'âlâ 'anh' recognized him and said to the people around him, "Open the way for the governor!". The young people there were puzzled by the humility of the governor. Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' states as follows in his hadîth-i-sherîfs: **"There was a conceited person among the ummat (community) of one of the prophets. He would**

sashay around, his skirts sweeping the ground. His arrogant behaviour offended Allâhu ta'âlâ, so that the earth swallowed him up.” and “Riding a donkey, wearing clothes made of wool and milking a cow shows that the performer of these actions is not a conceited person.”

Conceit is caused by the following seven reasons: Knowledge or religious knowledge, performing good deeds or worships, lineage, beauty, strength, property and rank. Existence of these attributes with ignorant people causes conceit in them.

Although knowledge causes conceit, its medicine is also knowledge. It is very difficult to obtain remedy for knowledge which causes conceit. Knowledge is a very valuable thing. A person who possesses knowledge thinks of himself as superior and honorable. It is more correct to say that his knowledge is not real knowledge but is, in fact, ignorance. Real knowledge teaches one his weaknesses and shortcomings as well as the superiorities and greatness of Allâhu ta'âlâ. It increases one's fear toward Allâhu ta'âlâ and humility toward His creatures and causes him to respect the rights of others. Learning and teaching this type of knowledge is obligatory and is called “Ilm al-nafi”. It causes one to perform worships only for the sake of Allâhu ta'âlâ. The remedy for knowledge which causes conceit is to know the following two items: The first one is to know that the superiority of knowledge is relative. That is, it depends on the pure intention of the person who possesses knowledge. One should not learn in order to become a religious leader (“imâm” or “muftî”) or to achieve fame as a religious person. The second one is to know that one should learn in order to practise in accordance with that knowledge and to teach others and one should perform these only for the sake of Allâhu ta'âlâ. Sheer knowledge which does not accompany practice (**'amal**) or sincerity (**ikhhlâs**) is harmful. Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' states in a hadîth-i-sherîf: **“A person who has acquired knowledge not for the sake of Allâhu ta'âlâ will be forced to sit on the fire of Hell.”** Learning in order to obtain property, position and fame is in this category. Learning in order to obtain worldly possessions or to be more precise, learning religious knowledge in order to increase one's worldly possessions is like eating excrement with a gold spoon. Such a person is a thief of faith. Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' states in a hadîth-i-sherîf: **“Those who acquire religious knowledge in order to gain worldly property will not smell the scent of Paradise.”** It is permissible and even necessary to

acquire scientific knowledge in order to gain worldly property. Another hadîth-i-sherîf communicates about two types of scholars: **“There will be two groups of scholars in my Community (Ummat). The first group will be useful to human beings through their knowledge. They will not expect any benefit for their teaching. Fishes in seas, animals on the earth and birds in the skies will pray for these people. By contrast, the group whose knowledge is not beneficial to others and use their knowledge in order to gain worldly possessions will be forced to wear a halter made of fire in Hell.”** The Qur’ân informs us that all the creatures in the skies and on the earth praise Allâhu ta’âlâ. The scholars mentioned in the hadîth, **“Scholars are inheritors of prophets,”** are the ones who follow the examples set by the Messenger of Allah ‘sall-Allâhu ‘alaihi wa sal-lam’. The scholar who performs his religious practices in accordance with Islam is like a source of light which illuminates its environment. The following hadîths are widely known: **“On the Day of Gathering ‘Qiyâmat’, a religious scholar will be thrown into Hell. Residents of Hell and who knew this person will gather around him and ask him why he is punished this way although in the world he was a person who taught the commands of Allâhu ta’âlâ to others. He will answer: Yes! I would commit the sins that I told you not to commit, and would not do, myself, what I told you to do. That is why I am suffering this punishment now,”** and **“As I was being taken to heavens during the night of ascendance (Mi’râj), I saw some people. They were being punished by having their lips clipped with scissors made of fire. I asked Gabriel about them. He said they were the holy preachers who advised others to do what they would not do themselves,”** and **“Soldiers of Hell will punish the sinning memorizers (Hâfizes) of holy books before they will punish idol-worshippers. For, the sin which is committed knowingly is much worse than the one which is done because one does not know.”** The Sahâba of the Prophet were very profound scholars; therefore, they were as afraid of venial sins as they were of grave sins. The memorizers (**Hafizes**) mentioned in this hadîth might very well be memorizers of the Old Testament because sinful Muslims will not suffer heavier punishment than disbelievers. Or, perhaps, they are the hâfizes who, although they were from this Ummat, flouted the harâms and the necessity of abstinence from sins, thus becoming disbelievers. Rasûlullah ‘sall-Allâhu ‘alaihi wa sal-lam’ states in a hadîth-i-sherîf: **“Scholars are trusted representatives of prophets**

as long as they do not intermingle with government officials and do not run after hoarding worldly property. When they start to collect worldly goods and start to intermingle with government officials, they are considered to be violating the trust of prophets.” A trusted person is expected to protect the goods which are entrusted to him. Similarly, religious scholars should be protecting the religious knowledge from corruption. Once, Rasûlullah ‘sall-Allâhu ‘alaihi wa sal-lam’ was visiting the “Ka’ba”. He was asked who was the worst person. He answered, **“Do not ask the worst ones! Ask about the good ones. The evil scholars are the worst of all human beings.”** For, they commit sins knowingly. Îsâ (Jesus) ‘alaihi-salâm’ once said, “Evil scholars are like a piece of rock which blocks the waterway. Water cannot penetrate through the rock. Therefore, the rock stops the running of the water.” An evil religious scholar resembles a sewer. Outwardly, it is a firm work of art, but it is filled with sewage. Rasûlullah ‘sall-Allâhu ‘alaihi wa sal-lam’ states in a hadîth-i-sherîf: **“On the Day of Gathering (Qiyâmat), the severest punishments will be inflicted on religious scholars who did not benefit from their knowledge,”** For this reason, hypocrites, in other words, those disbelievers who pretend to be Muslims, will go to the deepest part of Hell. For, they remained as disbelievers knowingly and obstinately. A person who learns religious knowledge obtains either eternal salvation or lapses into eternal perdition. Rasûlullah ‘sall-Allâhu ‘alaihi wa sal-lam’ states in a hadîth-i-sherîf: **“Some people who will be punished in Hell will emit a very bad smell. Others around them will suffer more from the bad smell than from the fire. When asked about the reason for their bad smell, they will answer that they were religious scholars but they did not perform their religious practices in accordance with their knowledge.”** Abûddardâ ‘radiy-Allâhu ta’âlâ ‘anh’ once said, “If a person holding any kind of a religious rank does not perform his religious practices in accordance with his knowledge, he cannot be called a scholar (‘âlim).” The devil had knowledge about all religions but did not perform his religious practices in accordance with that knowledge. Let’s assume that a person is left alone in a desert and has ten swords and other weapons in his possession. Let’s assume also that he is a very brave person with knowledge of how to use these weapons. If he does not use the weapons against an attacking lion, what good are the weapons? They are no good, are they? By the same token, learning the answers of one

hundred thousand religious questions does not do any good to a person unless he puts this knowledge into practice. Likewise, if a sick person knows how to remedy his sickness but does not apply his knowledge toward obtaining that remedy, he does not benefit from his sheer knowledge.

Rasûlullah ‘sall-Allâhu ‘alaihi wa sal-lam’ states in a hadîth-i-sherîf: **“In the time period close to Doomsday, most worshippers will be ignorant of their religion and majority of men who possess an authoritative position in religion will be sinners (fâsiqs).”** The sinful religious man referred to in this hadîth will be mixing with government officials in order to obtain materialistic gains. According to Sufyân-i-Sawrî ‘radiy-Allâhu ta’âlâ ‘anh’ there is a special pit in Hell which is made of fire. This pit will be reserved only for the punishment of hypocrites who memorize the Qur’ân but also mix with the government officials. Again, Sufyân ‘radiy-Allâhu ta’âlâ ‘anh’ related the following: I was very advanced in the knowledge of expounding the Qur’ân. I was able to explain a verse in thirty-three different ways. Then, I went to a reception given by the ruler (**Sultan**) of the time and lost all my knowledge because of the effects of the food I consumed at that reception. Muhammad bin Salama ‘radiy-Allâhu ta’âlâ ‘anh’ says that the state of a memorizer of Qur’ân who waits by the door of the people who are in charge of government affairs in order to obtain some material gain is worse than a fly which sits on a piece of dirt.

The hadîth-i-sherîf, **“The person who has been given knowledge by Allâhu ta’âlâ but does not transmit the knowledge to others will be punished severely during the day of Judgement with a halter made of fire round his neck,”** has been quoted earlier in the text. Religious men who do not teach the knowledge to qualified people are the ones referred to in this hadîth. The fifth âyat, **“Do not give your possessions to dissolute people”** of Sûra “Nisâ” of the Qur’ân prohibits one to teach knowledge to base and lowly hypocrites.

The following hadîth, **“Islam will spread everywhere. Muslim businessmen will travel freely by ships across large seas to other countries for commerce. Muslim warriors riding their horses will go to other countries. Later, some memorizers (hâfiz) of the Qur’ân will appear and will boast by saying, ‘Is there anyone who can recite the Qur’ân better than I do?’ or ‘Is there anyone who knows more than I do?’ They will be the firewood of Hell,”** points out that their recitation of the Qur’ân with hypocrisy and their

boasting will lead them to Hell.

In another hadîth-i-sherîf: **“Anyone who claims to be a scholar is an ignoramus.”** People who present themselves to be knowledgeable about everything, for example, by answering every question or giving an interpretation of everything they see are actually displaying their ignorance. He who states that he does not know the answer but will study and then answer the question is an advanced scholar. When they asked Rasûlullah ‘sall-Allâhu ‘alaihi wa sal-lam’ what was the most valuable place on earth, he answered, **“I don’t know. If my Lord informs me, I will tell you.”** Then, he asked this to Archangel Gabriel and received a similar answer from him. Then, Gabriel asked Allâhu ta’âlâ and received the answer, **“Masjids (mosques).”** When the hundred and ninety-eighth âyat of Sûra A’râf of the Qur’ân al-kerîm was revealed, which purported, **“Be forgiving and command ma’rûf,”** Rasûlullah ‘sall-Allâhu ‘alaihi wa sal-lam’ asked Hadrat Jebrâil to explain its meaning. The blessed angel said, **“Let me learn from my Rabb (Allâhu ta’âlâ)”** and left. When he returned he said that Allâhu ta’âlâ commanded, **“Get close to those who get away from you! Give generously to one who does not give you! Forgive those who oppress you!”** When Sha’bî ‘rahima-hullâhu ta’âlâ’ was asked a question he answered that he did not know the answer. They reproved him, saying that it would not be worthy of him, Muftî of Iraq as he was, to say that he did not know. His reply was: **“Why should I ever be blamed for something I do not know, in the face of the facts which the greatest ones of angels acknowledged not to know?”** Imâm Abû Yûsuf ‘rahima-hullâhu ta’âlâ’ answered a question by saying that he did not know. When they reproached him for failing to answer their question with the stipend he received from the (treasury department called) Bayt-ul-mâl, he replied, **“I am being paid for that much as I know. The Bayt-ul-mâl would be short of paying me for the facts I did not know.”** Establishing friendships with ignorant people who do not follow their nafs would be better than establishing friendships with religious persons who are slaves of their nafs. A religious person’s being conceited because of his holding a religious post is symptomatic of his ignorance because having knowledge leads one into being a humble and modest person and protects one against arrogance and conceit.

It is forbidden to be conceited or haughty. Pride (**Kibr**) is an Attribute of Allâhu ta’âlâ. Being proud (**Kibriya**) or the Attribute

of Pride is appropriate for Allâhu ta'âlâ. When a human being holds the view that his nafs is lowly his value will increase in the sight of Allâhu ta'âlâ. Conversely, a person who thinks himself worthy and superior will not have any value in the sight of Allâhu ta'âlâ. Any scholar who does not know the harm of being conceited and haughty should not be considered a real scholar. Gaining more knowledge increases one's fear of Allâhu ta'âlâ and one cannot dare to commit sins. For this reason, all prophets were humble people. They were very much afraid of Allâhu ta'âlâ. They did not possess vices like conceit and self love (**'ujb**). One should not treat youngsters and sinners (fâsiqs and fâjirs) with conceit. However, it is necessary to treat conceited people with equal conceit. If a person is a learned one; when he sees an ignorant sinner he should say to himself, "This person is sinning because he does not know. Yet I am committing sins despite my knowledge of them." When he sees a learned person he should think, "This person has more knowledge than I do. And he pays his knowledge its due; he performs his religious practices with ikhlâs; whereas I don't." When he sees an elderly person he should say, "This person has probably done more worship than I have;" and if the person he sees is younger than he is, he should think, "Young people have fewer sins than I do." When he sees a person his age, he should say to himself, "I know about my sins, not about his doings. Iniquities are to be censured when they are known." When he sees a holder of bid'at or a disbeliever, he should say, "A person's credal state is vulnerable to changes till the time of his expiration. I do not know how I will end up." So, even such people should not cause a Muslim to be conceited. Yet we should not like them. In fact, people who try to spread bid'ats and heresies are inimical to the Sunnat of the Messenger of Allah 'sall-Allâhu 'alaihi wa sal-lam'. They strive to extinguish the nûrs (lights) of Sunnat, to promulgate bid'ats and heresies, to malign the scholars of Ahl as-sunnat 'rahima-humullâhu ta'âlâ', to distort the meanings of âyat-i-kerîmas and hadîth-i-sherîfs, and thereby to destroy Islam from within.

[The books published by our organization are all translated from the books of well-known "Ahl as-sunnat scholars". These books do not contain any of our own thoughts. In all of our books, we are striving to explain to the youngsters about the greatness of the "Ahl as-sunnat scholars". We are telling them that the only way to attain happiness in the next world (**âkhirat**) is the way taught by the "Ahl as-sunnat scholars". We are striving to

introduce this way of happiness and salvation to humanity and we do not expect any worldly benefits for these services from anyone. Those who have deviated from the right path, or “lamadhabbiyya” or all other types of enemies of Islam might not like our striving to distribute these books and therefore invent extraordinary lies and slanders about our books. Since they do not possess the necessary Islamic knowledge, they cannot challenge us in this regard. Nor can they claim that we are making profit by selling these books, for we are not. Everyone knows that. Most of the time, we send these books free of charge to anyone who asks for them. We hear that some people are telling others that these books contain unsound knowledge but when we challenge them to show what part is unsound they say, “Oh! We just heard that from others. That was what they told us.” Alhamdulillah, conscientious youngsters do not believe these lies and slanders and the number of people who read our books is increasing day by day.]

One should not sympathize with these destructive people, who try to divide Muslims. One should also ponder how one’s life will end and how Allâhu ta’âlâ has decreed in eternal past about one’s end. One cannot know definitely, while living here, who will have higher degrees in the Hereafter. Many of those who held religious posts died in a state of disbelief. Many disbelievers ended their lives in a state of belief. Considering all of the things said above, a person who says that a disbeliever will be in Hell and he himself will be in heaven would be claiming to have knowledge of the hidden **(ghayb)**, which in turn would put him into a state of disbelief. Therefore, it is not permissible to be conceited toward any person.

A person might argue as follows: It is necessary to advise others, i.e., disbelievers and people who have deviated from the right path and to try to dissuade them from committing prohibited actions, but obviously you cannot advise them if you see yourself lower than they are. Besides, the way our Lord performs His actions are such that a person will die in a state which represents the way of his living. In some instances the opposite of this also occurs but these instances are rare. Furthermore, Allâhu ta’âlâ praises Believers and says that they are superior to disbelievers. We would answer the argument as follows: It is necessary not to like them because Allâhu ta’âlâ commanded us **“Not to like them”**, not because we are superior to them. The following example will clarify this point further.

While a ruler (**Sultan**) is sending his young son along with a servant to some distant location, he instructs the servant to beat his son if he does not behave himself. Later, when the son misbehaves the servant beats him according to the instruction of the ruler. While he is beating the son, the servant knows that he is not superior to him. Therefore, he cannot treat him with conceit. Similarly, a Believer's not liking disbelievers resembles this example. Allâhu ta'âlâ informs us that Believers are superior but this is not due to their selves being superior but instead it is due to their superior belief. Possessors of belief will be superior. Endless superiority will show itself at the last breath.

A certain worship's being valuable depends on some conditions. A Muslim does not waste his time with useless things (**mâ-lâ-ya'nî**). The first Caliph Hadrat Abû Baqr 'radiy-Allâhu ta'âlâ 'anh' said that they would do without seventy permissible (**halâl**) actions lest they should commit one prohibited (**harâm**) action. Therefore, no one should depend on his worships and become conceited. Acceptance of a worship depends on its proper intention. It should only be performed for the sake of Allâhu ta'âlâ. It is not easy to obtain such pure intention. Purifying or cleansing one's nafs could only be achieved through taqwâ, which means abstinence from performing forbidden deeds. It is very difficult for anyone who does not have a cleansed nafs to perform worship only for the sake of Allâhu ta'âlâ.

Bragging with one's ancestry and showing conceit is a sign of ignorance and idiocy. Cain (Kabil) was the son of "Adam" 'alaihis-salâm'. Kan'an (Canaan), or Yâm (Shem) was the son of Noah (Nûh) 'alaihis-salâm'. Their fathers' being prophets did not save them from disbelief. Those who brag with their ancestry should observe the state of their ancestors now. Aren't they a piece of soil by now? Is it reasonable to brag about a piece of soil? One should not brag with their piousness, either, but, instead, one should try to be a pious person like them.

Most women are conceited about their beauty. But, beauty does not last. It goes away fast. It does not become a permanent property of a person. Bragging about something which is temporarily given to her would be idiocy. Physical beauty, accompanied with a beautiful heart, i.e., spiritual beauty, is very valuable. Cleanliness of a heart would be apparent by its owner's adherence to the **Sunnat** of our Prophet 'sall-Allâhu 'alaihi wa

sal-lam'. If the heart, soul and ethics of human beings are not held as valuable, human beings will be no different from animals. They become even lower than animals. They will be like machinery which is filled with dirt and needs cleaning up and maintenance. They will resemble worn out machinery which always requires fueling, cleaning up and repair. Is this something which a person could be proud of? One should rather show humility.

Being conceited about one's youth and strength would also be ignorance. In general, strength of muscles and sense organs exists in greater amounts in animals than in man. Accordingly, animals should be conceited toward human beings, shouldn't they? Moreover, who can ever claim that he will always stay young and strong, or will never be ill, or will never have an accident? Is there anyone in the recorded history of mankind who never lost his youth and strength or breath? Therefore, would it be reasonable for anyone to brag or to be conceited about something which one possesses temporarily for a short period of time and which also exists in animals.

Nor would it be fit for human beings to brag and to be conceited about their property, children, rank, and position because these are not superior properties inherent in them. They are temporal and transitory things that leave human beings very quickly. Besides, they even exist in immoral and lowly people. Actually, they exist amongst those people most of the time. If these were things that caused superiority, people who do not have these or who had them but later lost them would necessarily be very lowly people. If having property is a cause of honor then a thief would be considered an honored man because he possesses stolen property even if it is his for a short period of time.

Hatred (**hiqd**) should not cause conceit, either. The lexical meaning of hatred is to hate or to nurse a grudge, or to feel hostility with the heart. A person who suffers from this corrosive feeling will be angry at somebody who is equal or superior to him. Since he cannot do anything about it, he would become conceited toward that person. This kind of person cannot be humble toward those who deserve humility, and cannot accept their righteous words and advice. He tries to show everybody that he is better than that person. Even when he wrongfully hurts someone, he does not apologize.

Covetousness (**hasad**) also causes conceit. A person with this immoderate feeling wishes that the blessings possessed by someone else leave that person and come to him. He wants others not to have them. He also refuses to listen to the righteous words of those whom he is jealous of. He does not want to ask and learn anything from them. Even though he knows their superiority, he treats them with conceit.

Riyâ (hypocrisy, ostentation) also causes conceit. A person who has this habit treats strangers with conceit in the presence of his friends. But when he is alone with the stranger, he does not treat him with conceit. Islamic scholars should wear attirements which would become their honor and should act with dignity in order to protect themselves from the conceited people. For this reason, the great Islamic scholar, Imâm al-a'zam Abû Hanîfa 'rahima-hullâhu ta'âlâ' said that scholars should have a larger head cover and large sleeves in their gowns. Preachers will get rewards of worshipping if they beautify themselves with new and clean clothes. If they are not respected, then their words will not have any effect on others because ignorant people judge others by their attirements and appearances. They don't understand the value of knowledge or virtues.

Most people are not aware of their conceited behavior. Therefore, it is necessary for one to know the signs of conceit. When a conceited person enters a new place, he wants everyone there to stand up. This does not apply to a scholar who goes to some place to preach and knows that people there respect him. If he wishes for those people to stand up, that would not be conceit. In general, if a person wants himself to sit and others to stand, that would be conceit. Hadrat Alî 'radiy-Allâhu ta'âlâ 'anh' stated, "Anyone who wants to see what a person of Hell looks like should look at the person who himself sits but wishes others to stand." The Ashâb-i-kirâm 'ridwânullâhi ta'âlâ 'alaihim ajma'in' loved Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' more than anything else in the world but they would not stand up when he joined them because they knew that Rasûlullah 'sall-Allâhu 'alaihi wa sal-lam' would not want them to stand up for him. However, when an Islamic scholar (**'âlim**) joins a group of Muslims, they should stand up in order to show respect for his knowledge. Yahyâ bin Qattân 'rahima-hullâhu ta'âlâ' had just completed the performance of a late afternoon ('asr) prayer and was sitting with his back against the minaret of the mosque, when some of the famous scholars of his time came along. One of them

was Imâm Ahmad bin Hanbal ‘rahimahullâhu ta’âlâ’. They asked him questions about knowledge of Hadîth. He answered all their questions. They were all standing as he himself was sitting. He did not tell any of them to sit down, and none of them dared to sit down. Their conversation continued until the time of sunset. The general custom is that a younger scholar will be seated in a higher seat than an older ignorant man. A student should not start to speak before his teacher does, should not sit in his seat in his absence, and should not walk ahead of him on the street. If a person likes others to get up and stand up for him but knows that this wish and desire is not proper and wants to get rid of this wish, then his wish is considered a natural tendency, or it is a false sense inculcated by the devil. In either case, it is not a sin because the control is not in his hands. It happens despite his will.

Another sign of conceit is an aversion to walking alone and a tendency towards being followed by someone walking behind, or a penchant for riding a horse with a number of pupils walking along beside the horse. Rasûlullah ‘salla-Allâhu ‘alaihi wa sal-lam’ was going toward the “Baki” cemetery of the city of Medina. Some people saw him and started to walk behind him. Rasûlullah ‘salla-Allâhu ‘alaihi wa sal-lam’ stopped walking and commanded them to walk ahead of him and he followed them. When he was asked for the reason for his behavior he said, **“I heard the sound of their steps. I required them to walk ahead of me in order to prevent an atom’s weight of conceit coming into my heart.”** It is obvious that he would not have any conceit in his heart but this was a way of communication or teaching his Sahâba. According to Abuddardâ, ‘rahimahullâhu ta’âlâ’, when the number of people walking behind a conceited man increases, the conceited man’s spiritual distance from Allâhu ta’âlâ also increases.

The following actions also indicate conceit: not to visit acquaintances or friends; a dislike for sitting with someone beside you; not to sit together with sick or ill people; not to do housework, not to do the shopping necessary for the household; a distaste for wearing something you have worn once, or an overall as you work. It is conceit as well to refuse a poor person’s invitation and to accept a rich one’s. The following actions are considered hypocrisy when done in the presence of others and conceit when done alone or in the presence of others: not providing necessities of one’s relatives and family members, not accepting the righteous warnings and arguing with those who

advise one, and not thanking those who point out one's shortcomings.

A person's being a humble person requires knowing his origins, e.g., where he came from and where he is going. He did not exist before. Later, he became a weakling infant who could not move. He is now a person who is always in fear of becoming ill or dying. At the end, he will die, rot away and become soil. He will become livestock for worms and insects. His sufferings are similar to a prisoner's suffering, e.g., one who is awaiting execution by hanging, i.e., in the dungeon of the world. He waits every minute for news of his punishment. He will die. His body will become a carcass and will be food-stock for insects. He will suffer punishment in his grave. After all, he will be raised from death and will suffer the inconveniences of the last Judgement day. Which one of the following would be better fitting for a person who is living with the fear of being punished eternally in Hell: humility or conceit? Allâhu ta'âlâ, Who is the Creator, the Raiser, the Protector of human beings, the all-Powerful Who has no likeness and Who is the only Ruler and the Almighty says, **"I don't like conceited people,"** and **"I like humble people."** Hence, which one would be more befitting for weakling human creatures? Could a sensible person who recognizes the greatness of Allâhu ta'âlâ ever be conceited? Human beings must always show and demonstrate their weaknesses and lowliness to Allâhu ta'âlâ. Therefore, at all times and at any and every occasion they must show their weakness and humility to Him. Abû Sulaimân Dârânî 'rahimahullâhu ta'âlâ' says, "If the entire mankind tried to degrade me so as to represent me as a person lower than I actually am, they would fail to do so, for I know that I am lower than the lowest grade anybody could think of." Could a person ever consider himself as lower than everybody, including the devil and the Pharaoh, who two [and some other cruel enemies of Islam and humanity, such as Stalin, Mao and their henchmen] are the worst of disbelievers of all times? People who claim deity and persecute and kill millions of people for the purpose of imposing their own desires, are definitely the lowest of disbelievers. They have incurred the Wrath of Allâhu ta'âlâ, and He has made them lapse into the worst disbelief. "As for me; He has treated me with His Compassion, giving me true belief and guidance. He could as well have done quite the opposite if He had willed to do so. Al-hamdu-lillâh, He did not do so. But I have committed so many sins and

perpetrated iniquities which no one else has done. And I do not know how I will die.” One should say these words to oneself and be humble.

Rasûlullah ‘sall-Allâhu ‘alaihi wa sal-lam’ states as follows in a hadîth-i-sherîf: **“Allâhu ta’âlâ has commanded me to be a humble person. None of you should behave with conceit toward any one of the others!”** According to this hadîth we should be humble toward non-Muslim citizens (**zimmî**) and those who visit our country with permission (passport) as well as visiting businessmen and tourists. Since it is necessary to be humble toward everybody, it is a necessary conclusion of this hadîth that it would not be permissible to hurt them in any way.

[This hadîth and its explanation by “Ahl as-sunnat scholars” clearly indicate that it is not permissible for those Muslims who live in non-Muslim countries (**dâr-ul-harb**) to attack and violate the rights, property and honor of the citizens of that country. Stealing, rioting, hurting others, violating the laws of the land, insulting the government officials, violating tax-laws, avoiding payments of tolls or fares, and all similar behaviors which are not compatible with the honor of Islam and Islamic ethics are not permissible. In disbelievers’ countries, not violating the Christian laws does not mean recognizing them as **“ulul-amr.”** Commandments (of others) which entail disobedience to Allâhu ta’âlâ must not necessarily be fought back. Commandments of this sort should not be reacted against, even if they were given by irreligious dignitaries. Rebellion against an established government and opposition to its laws in force will cause fitna, (i.e. mischief, upheaval, instigation,) which in turn is harâm, (i.e. forbidden by Islam.) This matter is explained in books (teaching Islam’s practical, social, economical, transactional, canonical and legislative sciences, and which are termed literature) of Fiqh, in their sections allotted to coercion and duress, and also in the fifty-fifth letter of the third volume of **Maktûbât**, by Muhammad Ma’t’hûm ‘rahmatullâhi ‘aleyh’. If a person, whether he lives in a Muslim country or in a country of disbelievers called dâr-ul-harb, acts in opposition to this commandment of our Prophet ‘sall-Allâhu ‘alaihi wa sal-lam’ and commits acts which are against the laws of the country he lives in, he will not only be sinful but also have represented Islam as a cult of savagery and Muslims as barbarians worldover, which in turn is a grave treachery against Islam.

‘Jihâd’ means ‘**amr-i-ma’rûf**’ and ‘**nahy-i-’an-il-munkar**’. The former means ‘to introduce Islam to disbelievers, and thereby to rescue them from the blight of disbelief’, and the latter means ‘to teach Muslims Islam’s practices, and thereby to protect them from committing Islam’s prohibitions’. There are three ways of performing either one of these two duties (of jihâd). The first way is to do it physically, or, in clearer terms, to perform jihâd by employing all sorts of weaponry; this sort of jihâd is conducted against dictators and imperialistic powers for the purpose of eliminating their obstructive policies over hapless masses of people who have fallen into the pit of disbelief as a result of being unaware of Islam or blindly following others or living under tyranny, oppression, persecution, exploitation or misguidance. The most up-to-date weaponry are used to fight these dictators and imperialistic tyrants, to annihilate their forces, and thereby to rescue the wretched slaves and the oppressed peoples from their talons. Then Islam is preached to these people and they are offered to become Muslims willingly. If they prefer not to become Muslims, they are allowed to live and practice their religion of choice equally with Muslims under the Islamic state, which provides freedom, equality and justice to all. This type of (**jihâd**) is done only by Islamic states or by their armies. It is never permissible for any individual Muslim to attack and rob any disbeliever without the prior order, permission and knowledge of an Islamic state. Islamic religion punishes severely those Muslims who murder any citizen of another state with whom the Islamic state has a peace accord. As can be seen clearly from the foregoing, in the Islamic religion, fighting does not mean destroying other countries or killing other people. What it really means is striving for the introduction of Islam to others so that they might become Muslims willingly and lovingly and save themselves from the eternal disasters. Our Prophet ‘sall-Allâhu ’alaihi wa sal-lam’, the Sahâba ‘alaihim-ur-ridwân’, and real Islamic states, for example Ottomans, all performed this type of jihâd. They never attacked weak and defenceless people. They fought against enemies of Islam, tyrannical disbelievers, imperialists and heretical and disruptive people who carried Muslim names and yet who were preventing Islam from reaching those poor people and communicating its message to them. They fought against them and destroyed their imperialist powers and freed enslaved people who were living miserably under their torturous powers. They, taught them Islam

and thus provided opportunity for them to become Muslims of their own free will and thus helped them to find the eternal happiness.

The second duty of the Islamic army or the Islamic state is to protect Muslims and Islam and to make jihâd against disbelievers and heretical separatists who attack Islamic countries in order to destroy and annihilate Muslims and Islam. Allâhu ta'âlâ commands in Sûra Anfâl that the Islamic state should conduct scientific research during peace time, learning and making the latest weaponry manufactured in disbelievers' countries. State officials who neglect this duty of producing new weaponry are insubordinate to Islam's Sharî'at and are responsible for the death of millions of Muslims and the debilitation of Islam as a result of their failure to counter the attacks of their enemies.

The second way of Islamic jihâd is to exploit all sorts of means of communication to spread Islam and to announce it to humanity. This type of jihâd is done only by Islamic scholars with the help and under the control of Islamic states. In our time, enemies of Islam, i.e., missionaries, communists, freemasons, and people who do not follow any madhhab, **(la-madhhabiyya)** are attacking Islam by using all kinds of communication means. They are trying to deceive people and ignorant Muslims through fabricated lies and slanders and thereby to destroy Islam. Recently, in 1992, we have heard that Christians prepared eleven questions and distributed them to all Islamic countries. The scholars of Bangladesh wrote answers to these and thus disgraced the Christian clergy, the behind-the-scene plotters. Hakikat book-store located in Istanbul added these answers under the name of "Al-Akazib-ul-jadidatul-hiristyaniyya" to the book **Assirat-ul-mustakim** and is now distributing it throughout the world. Also, another group, i.e., Qâdiyânîs (**Ahmadiyyas**), Bahâîs, followers of Mawdûdî, people of Tabligh al-Jamâ'at, the group called Salafiyya, and those people who do not belong to any madhhab (la-madhhabiyya) and wahhâbîs have deviated from the correct path of Islam by deriving wrong and corrupt meanings from the Qur'ân al-kerîm and hadîth-i-sherîfs. Some of these miscreants have carried their heresy too far and lapsed into disbelief. They all spread their corrupt and deviated beliefs by publishing books, magazines and booklets and by way of radios. They spend millions for this purpose. On the one hand, they are destroying Islam from within by deceiving "Ahl as-Sunnat Muslims", i.e., "Sunni Muslims" and on the other hand, they are

introducing to all peoples something in the name of religion which is not pure and correct Islam. Amidst all these various propaganda, people who want to become Muslims are becoming confused and they are either giving up the idea of becoming Muslims or entering into a wrong path with the credulity that they have become Muslims.

Today, the greatest jihâd is performed by “Ahl as-Sunnat scholars” against the destructive and cunning propagandas of the internal and external enemies of Islam by spreading the teachings of the knowledge of “Ahl as-sunnat”, i.e., the way of our Prophet Muhammad ‘sall-Allâhu ‘alaihi wa sal-lam’ and his Sahâba by using all means of communication to all peoples of the world.

The third way of jihâd is to do it through prayer. It is “fard al-ayn” or in other words it is a must duty for every Muslim to perform this type of jihâd. Not performing this type of jihâd is a grave sin. Performing this third type of jihâd is done by praying for those who perform the first two types of jihâd. Those who are doing the first two types of jihâd are in need of the prayers of those who are not actively participating in the first two types of jihâd. All prayers performed with sincerity will surely be accepted.

Allâhu ta’âlâ without any doubt will help those who trust the help of Allâhu ta’âlâ and obey Islam’s commandments and perform the above-mentioned three types of jihâd. Allâhu ta’âlâ will not accept the prayers of those who do not prepare themselves for the jihâd and who do not prepare the necessary newest war equipment beforehand and who do not establish strong brotherhood and love among themselves but instead assume that they do their duty of jihâd only by praying. There are conditions to be fulfilled for the acceptance of the prayer (dua.) These conditions stipulate that we hold fast to the causes which will provide the results that we pray for. As we have stated above, in order to be successful in jihâd, we have to follow the commandments of Islam. Islam commands us to prepare ourselves for jihâd. The first type of jihâd requires acquisition of the most modern weaponry and training on how to use them. Moreover, it also requires discipline and obedience to the leaders and commanders who are in charge as well as avoiding separatist movements. If the commanding posts have trusts (**waqf**), every Muslim who has the means should help such trusts. Helping “Ahl

as-sunnat scholars” or trusts which support such scholars constitutes jihâd through property. Allâhu ta’âlâ promises the eternal Gardens of Paradise to those who perform jihâd physically and financially. Alî Muhammad Belhî explains jihâd at length in his book Muftî-i-mujâhid, written in Persian and printed in 1411 A.H.]

A hadîth-i-sherîf reads as follows: **“How lucky for those people who have attained the Blessing, and who also behave humbly and who are aware of their deficiencies and who earn their living by (ways which Islam allows and terms) halâl, and spend their earnings for useful purposes, and who combine the knowledge of fiqh with the knowledge of tasawwuf, i.e. hikmat, and who are watchful of the borders between the halâl and the harâm, and who are merciful towards the poor, and who behave so as to please Allâhu ta’âlâ, and who have acquired beautiful moral habits, and who do not harm anybody, and whose practice complies with their theory, and who deal out the surplus of their property and retain the surplus of their speech.”**

Humility is a vice when it is misused for purposes such as mockery, hypocrisy, ostentation, or for financial, higher-positional or security considerations. Getting rid of this vice requires elimination of the things that cause it. Anyone who gets rid of the things that cause a vice will obtain true humility.

VALUE OF KNOWLEDGE AND SCHOLARS

The book **Riyâd-un-nâsikhîn** written in Persian [This book was written in Persian by Muhammad Rabhami in 835 Hijrî. It was published in 1313 Hijrî in Bombay. It was reprinted for a second time by Hakikat Kitâbevi of Istanbul in 1994.] states the following starting at page 356: The hadîth which is written in the book **Mirsad-ul-ibad minal-mabda-i ilal-ma’ad** [The author of this book Najmaddîn Abû Bakr Râzî passed away in 654 Hijrî.] states, **“A person who learns religious knowledge with the intention of obtaining respect of the scholars or with the intention of arguing with the ignorant and becoming famous will not even get the smell of Paradise.”** It is understood from this hadîth that a person who learns religious knowledge for obtaining wealth or ranks or satisfying his bestial desires and does not practise his knowledge, is not an Islamic scholar (‘âlim). Another hadîth states: **“A person who learns for obtaining worldly possessions will gather those worldly possessions but his**

gain in the Âkhirat will be the fire of Hell.” This type of knowledge will not benefit anyone. It is necessary to avoid this type of knowledge. For this reason the following hadîth states, **“O my Rabb! Please protect me from the useless knowledge.”** The knowledge which has to be learned by a Muslim is called “Islamic Knowledge.” Islamic knowledge is divided into two sections, “Religious knowledge” and “Scientific knowledge”. Useless knowledge is also divided into two sections. The first one is religious knowledge learned by the aforesaid people, who are said to go to Hell. The second type is scientific knowledge which is not associated with religious knowledge. [The Ancient Romans’ torturing the Jews by throwing them to the lions, the Christians’ barbaric attacks against the Muslims in Palestine during the Middle Ages, mass killing of people in Europe by Hitler and in Asia by Russian and Chinese communists, and British attacks on people by deceiving nations and making them fight with one another, were all accomplished by using this second type of scientific knowledge.] Allâhu ta’âlâ says that these monstrous people who are enemies of humanity but advanced in scientific knowledge resemble donkeys. He specifically says, **“They are like donkeys laden with Taurah and New Tastement.”** These cruel people who possess scientific knowledge and who are unaware of Islamic knowledge are not in the right path. Allâhu ta’âlâ is not pleased with them. The book **Kunûz-ud-deqâiq** incudes the hadîth, **“The best among you are the ones who learn and teach Qur’ân.”** Mishkât quotes a hadîth-i-sherîf which states, **“Every Muslim man and woman must learn Islamic knowledge.”** The knowledge referred by this hadîth is the knowledge which Allâhu ta’âlâ likes and approves. Teaching knowledge to people who will not handle it with care is like putting golden chains around pigs’ necks. [The following hadîth-i-sherîf was quoted on a calendar sheet dated June 12, 1995 published by Türkiye Newspaper, **“True religious knowledge will be rare towards the time of Qiyâmat. Ignorant religious men will give fatwa according to their own views and cause people to deviate from the right path.”**] In another hadîth, Rasûlullah ‘sall-Allâhu ‘alaihi wa sal-lam’ said, **“A time will come when people will run away from religious men in the same manner as they would run away from a dead donkey.”** Their state informs us that the states of human beings will be corrupt and ugly. For, Allâhu ta’âlâ values knowledge. But those idiots who worship the world did not go to

school in their childhood; nor after reaching adulthood did they attain the blessing of attending the sohbat of a true Islamic scholar. Therefore, quite unaware of the dangerous position they are in, they do not acquire the necessary knowledge and they do not read and learn from a real religious scholar's book. Their only concern is hoarding money and property and obtain a rank. They do not care whether they earn from permissible (halâl) or not permissible (harâm) ways. They do not recognize and distinguish between the right and wrong. They do not appreciate the value of knowledge and true religious scholars. True religious scholars' writings and preachings have no value in the sight of these people. In the sight of these people books and preachings of true religious scholars are similar to a person who sells perfumes in the market where they sell animals or to a person who sells mirrors to blind people. Or it is like reading the Tâhâ Sûrah of the Qur'ân to Abû Lahab or filling the pockets of street drifters with pearls and precious stones or gifting kohl to a blind person by a smart man; yet a smart man would never do any of these actions. Allâhu ta'âlâ describes these type of people as follows: **"They are like animals. In fact, they are lower than animals."** It is stated as follows in a hadîth-i-sherîf reported on the authority of Enes bin Mâlik 'radiy-Allâhu ta'âlâ 'anh': **"Allâhu ta'âlâ will disgrace a person in the society if he insults a scholar without any justifiable reason. A person who respects scholars will be honored and held high like prophets by Allâhu ta'âlâ."** Another hadîth-i-sherîf reads as follows: **"If a person talking with a scholar raises his voice higher than the scholar's voice Allâhu ta'âlâ will disgrace him in this world and in the next. If he feels sorry and repents then he will be forgiven."** It is apparent from the foregoing that it is necessary to be respectful toward true scholars.

A poem:

***You were created from a drop of water, don't forget!
Never hold yourself equal with scholars!
Listen to what ordered Mustafâ!
Respecting scholars is respecting me!***

Know well that only knowledge and scholars will save human beings from deviating to wrong paths. Without a guide (rahbar) one can never find the true path. For this reason it is necessary to find true Ahl as-sunnat scholars and then read correct

religious books written by them. It is written in the “Kahf” Sûra of the Qur’ân that even though the great prophet Moses (Mûsâ) ‘alaihis-salâm’ was in the highest degree of knowledge, so much so that he communed with Allâhu ta’âlâ and drank from the sherbet of love of Allâhu ta’âlâ, he still joined Yusha ‘alaihis-salâm’ who was a student of Hizir ‘alaihis-salâm’ in order to learn knowledge from him. Also, Moses (Mûsâ) ‘alaihis-salâm’ despite being a master of logic, still went to learn from Hizir ‘alaihis-salâm’. This is reported at length in the book of exegesis (Tafsîr) written by Bukhârî ‘rahimahullâhu ta’âlâ’. O my brother! Did you find something more precious than knowledge and scholars so that you are spending your life away with it. Don’t you know that our religion orders us to pay respect to knowledge and scholars and join in the ranks of those who are in the way of Allâhu ta’âlâ. For this reason, do not spend your life away with unnecessary things. A hadîth-i-sherîf reads as follows: **“There is one degree of difference between a prophet and a scholar who possess correct knowledge and acts according to that knowledge. This one degree is the degree of prophethood.”** One should strive to learn knowledge in order to attain this fortune.

A poem:

***Oh! The happy person who is learning knowledge!
Do not waste even one minute of your life!
Appreciate the value of this advice!
The sorry will be, the one who does not appreciate!***

Story: Imâm Abû Yûsuf Qâdî had a fifteen year old son. He loved his son very much. One day the very much beloved son died suddenly. He said to his students that they should do the services (prescribed by Islam) for the funeral of his dead son (without him) because he did not want to miss the class of his teacher. After the death of the Imâm, some people saw him in their dreams. He was standing before a large mansion in Paradise. So tall was the mansion that it seemed to be extending toward the “Arsh”. When they asked who the mansion belonged to, he said that it was his mansion. Then they asked how he had obtained that mansion. He answered that he had obtained the mansion because of his love for knowledge as well as his love for learning and teaching it. O my brother! In order to be dear in this world and in the next, do learn knowledge!

A poem:

***To be happy all the time,
To find respect everywhere,
Try to acquire knowledge,
Get used to carrying the crown of knowledge!***

Story: The author of the book **Riyâd-un-nâsikhîn** Mawlânâ Muhammad Rabhamî states that his teacher Allâma Muhammad Jalâl Kayini Summa Hirawî's eldest son was a very pious scholar. As he was dying, his father was by his bed. After his death, he covered his face and went to the school and started to teach hadîth for a while. After the teaching, he went back and started for the preparation for the burial. A voice coming from the mountains surrounding the city said, "My son's time of death arrived. He died. Since this was in accordance with the Decree of Allâhu ta'âlâ, I accepted His Decree and acquiesced in it. I could not think of anything else. Hasan bin Atiyya 'rahimahullâhu ta'âlâ' stated, **"Anyone who is not saddened with the death of an Islamic scholar is a hypocrite. There is no bigger disaster for human beings than the death of an Islamic scholar. When an Islamic scholar dies, the skies and the occupants of the skies weep for seventy days."** When a real scholar dies, an injury occurs in the religion and the injury continues till the end of the world. The following is reported in another hadîth-i-sherîf: **"A human being is either a scholar or a student in the way of learning knowledge or he is one who loves them. People other than these three types are like the flies on the stable."** Try not to be one of this forth group!

A poem:

***It is knowledge which saves human beings from Hell.
Knowledge is property no one can take away from you.
Do not ask for anything other than knowledge,
Knowledge is the means which provides happiness in both worlds!***

It is written in the "fatwas of Baldaji" that the Imâm-i Sadr-us-shahîd [Sadr-us-shahîd Husamaddin 'Umar was martyred in 536 in Semerkand] states, "A person's marriage (nikâh) will be dissolved automatically if he makes fun of a real 'âlim (scholar)." Anyone who calls an 'âlim names like, fool, ignorant, pig, or donkey will be punished with flogging. If he says these for a derogatory purpose he becomes a disbeliever and his nikâh^[1] gets dissolved automatically. Imâm-i Muhammad says that uttering a word which causes disbelief (kufr) will be treated in the same manner, i.e., he will become a disbeliever and his marriage will be dissolved automatically. Anyone who insults knowledge and scholars will become a disbeliever. May Allâhu ta'âlâ give all of us useful knowledge and protect us from useless knowledge.